



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

## Work and Workers.

VISITORS to Scotland are often puzzled to understand the Presbyterian churches. There are three of them, very similar in doctrine, in ritual, in church government, and yet separate organizations. They are all Presbyterian, that is governed by Kirk Sessions, Presbytery, Synod and General Assembly, but each follows lines of its own, and has its own characteristics. The state church is the largest, numbering as many communicants as the other two together, and at present it may be said to be divided into three sections, the Evangelical, a large and influential party, headed by Professor Charteris; the Broad church, and a small but vigorous and increasing party of high churchmen, whose members have banded themselves together into a society called the Scottish Church Society. The Free church may be divided into two parties, the party of progress who have followed the teaching of the late Dr. Robertson Smith, of Professor A. B. Davidson of Edinburgh, Professor Dods of Edinburgh, and Professor A. B. Bruce of Glasgow; and the upholders of the old orthodoxy led by Rev. M. MacCaskill, of Dingwall, and composed mostly of Highland ministers.

The United Presbyterian church is strong in finance and in politics.

Dr. Bruce belongs to the Free church, and is one of the most scholarly men in it—and the Free church at the present time is remarkable for the learning of its ministers. It was not always so. In my own boyhood it was the church of piety rather than of learning. I used to be warned by a venerable father, noted for his piety rather than for intelligence, to “beware of rationalism.” Scholarship was feared as a deadly thing. But now this has been completely changed. While the church of Scotland shortened her theological course to three years instead of four, the Free Church kept the original standard. It instituted an entrance and exit examination. It encouraged advanced study in Hebrew, and sent its students to Germany. It now has its reward in a class of ministers thoroughly grounded in sacred learning, and many of them contributors to current theology.

Dr. Bruce is a Perthshire man. He was born in the parish of Aberdalgie, near Perth, on January 30, 1831. He was educated at Edinburgh University. His first charge was at Cardron, on the beautiful estuary of the Clyde, where he remained from 1859-1868. Cardron is a small village, but in 1868 he was transferred to the town of Broughty Ferry, on the east coast of Scotland, and one of the suburbs of Dundee. He tells a story that explains the object of his life. He was celebrating his birthday, probably his fortieth, when the thought of the shortness of life impressed itself upon him. He said to himself, “I must be busy,” and since that resolve was made he has been a busy man. In

1871 was published *The Training of the Twelve*, the substance of his pulpit ministrations. In 1876 he delivered the Cunningham lectures on "The Humiliation of Christ." In 1881 he published *The Chief End of Revelation*, in 1882, *The Parabolic Teaching of Christ* and *The Galilean Gospel*. His most important work, however, is probably his *Apologetics*, published in the *International Theological Library*.

His task of apologist is, as he remarks, rather a risky one, and he has not escaped censure. But the Free church, with the help of the "Highland host," expelled Professor Robertson Smith, and they are too ashamed of that act to commit a like folly in expelling Professor Bruce. Professor Smith's ideas and views are not dead, although he has joined the majority. They were not banished to England with him. The men who know the beliefs of those Professor Bruce is confuting will not think that he is surrendering the central verities of the faith. Nor will those who know the facts that biblical criticism has brought to light seek to uphold the notions of a past age that are now seen to be wrong.

Professor Bruce is a very persuasive lecturer. He has no dash or show in his method. He is modest and unassuming, but the student soon becomes aware that he is listening to a master who has carefully thought out the subject, and is familiar with the literature of all lands and of all times bearing upon it. His discourse runs on like a river, full, free, smooth, and deep. He frankly confesses that certain positions must now be abandoned, but while yielding the outworks he defends the citadel with all the greater determination.

Professor Bruce is not a stranger in America. He delivered the Ely lectures on Miracles in the Union Theological Seminary, New York, in 1886.

He lectured at both the Summer Schools of Theology in Oxford, and, with Principal Fairbairn, was one of the most popular lecturers there. His first series of lectures was afterwards published in his book as "Apologetics." His second series of lectures was repeated to ministers in Glasgow during the past winter. They will, no doubt, find a wider audience in book form at some future time.

Americans can form a good estimate of Scottish theology from the two Scotchmen who are to lecture at The University of Chicago this summer, Professor Bruce and Principal Fairbairn.

THOMAS PRYDE.

A HANDBOOK on the subject of the lectures delivered by Rev. Professor James Orr, D.D., at the Chicago Theological Seminary in April, is to appear in the *Theological Educator* series (Whittaker).

REV. W. F. OLDHAM, A.M., D.D., formerly the President of the Anglo-Indian College at Singapore, has been appointed to the lectureship on Missions and Comparative Religions at Ohio Wesleyan University.

AT Wellesley College, Mary E. Woolley, M.A., of Brown University, has assumed charge of the department of Hebrew and Old Testament History;

and Professor Edward S. Drown, of the Episcopal Theological School at Cambridge, will be Non-resident Lecturer on the New Testament.

IN THE divinity school of Boston University, Dr. C. W. Rishell has been appointed to the chair of Historical Theology; Professor George H. Morris to that of Practical Theology; and Professor Henry C. Sheldon, S.T.D., who has for several years occupied the chair of Church History, has been transferred to the chair of Systematic Theology.

PROFESSOR JAMES RICHARD JEWETT, Ph.D., who lately held the chair of Semitic Languages and History at Brown University, has accepted a similar Professorship at the University of Minnesota. Dr. Charles F. Kent, Instructor in Biblical Literature at the University of Chicago, has been secured to take charge of the department of Biblical Instruction at Brown University.

THE AMERICAN BIBLE SOCIETY issued during the last fiscal year, ending May 9, a total number of 1,581,128 copies of Scripture, divided thus: 403,434 Bibles, 590,754 Testaments, and 592,582 Portions. The entire number of copies issued since the organization of the Society in 1816 amounts to 59,955,-558. The translation revision work of the Society has been carried on in the Kusaien and Marshall Islands languages for the Pacific, in the Bulgarian, Kurdish, Laos and Siamese, Korean and Chinese, the last including the Union version of the Bible and several colloquials. There have also been published 1358 volumes in raised characters for the blind.

THE first volume of the *International Critical Commentary* is just out, being the commentary on Deuteronomy, by Canon S. R. Driver, D.D., Regius Professor of Hebrew at Oxford. The second volume, which is promised for the early autumn, is to be the commentary on Romans, by the Rev. Wm. Sanday, D.D., Professor of Exegesis at Oxford, and the Rev. A. C. Headlam, M.A., Fellow of All Souls College, Oxford. Two other volumes are announced as in the press, that upon Judges, by the Rev. George F. Moore, D.D., Professor of Hebrew at Andover Theological Seminary, and that upon Mark, by the Rev. E. P. Gould, D.D., Professor of New Testament Exegesis at the P. E. Divinity School, Philadelphia.

DR. BLISS, who is conducting the excavations in Jerusalem for the Palestine Exploration Society, recently made a journey to the Land of Moab, which included the examination of Medeba, Kerak and other places of historical interest beyond the Dead Sea. He carried a letter of recommendation from His Excellency Hamdy Bey, the well-known Director of the Museum of Constantinople, and was most cordially received by the Governor of Kerak. The fullest permission was given Dr. Bliss to measure and make plans of buildings, and to copy inscriptions. He returned to Jerusalem April 2, to continue the work there, and promises a fuller report of the Moabite excursion soon.

THE Northfield Conferences at Northfield, Mass., under the direction of Mr. D. L. Moody, which are now among the great religious summer schools, are this year to be three: the World's Student Conference, June 28 to July 7, at which addresses will be made by the Rev. J. Wilbur Chapman, Dr. Theodore L. Cuyler, the Rt. Rev. A. C. A. Hall, Mr. Robert E. Speer, Mr. Frank Anderson of the University of Oxford, Professor W. W. White, President Patton of Princeton, and President Stryker of Hamilton College. Between this first session and the second one, a period of two weeks, Professor W. W. White, of the Chicago Bible Institute, will give a course of lectures, and other services will be conducted. The second session is the Young Woman's College Conference, July 20-30. The speakers will be Rev. R. A. Torrey, Mr. Robert E. Speer, Rev. Floyd W. Tomkins, President Gates of Amherst College, and Bishop Hall. The third session is the General Conference of Christian Workers, August 3-15, and the speakers will be Rev. R. A. Torrey, Rev. H. W. Webb-Peploe, Rev. Dr. H. C. Mabie, Rev. Dr. A. T. Pierson, Mr. Moody, and others. The music will be in charge of Messrs. Ira D. Sankey and George C. Stebbins. A Young Men's Christian Association Encampment, under the direction of Professor James McConaughy, will be held on the east bank of Wanamaker Lake, July 9-September 3.

MACMILLAN & CO. announce *The Modern Reader's Bible*, a series of books from the Sacred Scriptures presented in modern literary form. The purpose of this series has regard to the Bible as part of the world's literature, without reference to questions of religious or historic criticism. It is based upon the belief that the natural interest of sacred literature is considerably impaired by the form in which the Bible is usually read. The division into chapters and verses was made at a time when the literary significance of Scripture was not much considered. Moreover, the proper arrangement of the printed page, which to a modern reader has by familiarity become essential, and which is adopted as a matter of course in a modern edition of a Greek or Roman classic, has never been applied to our Bibles. Such arrangement includes the distinction between prose and verse; in verse passages the indication to the eye of different metrical forms; the insertion of the names of speakers in dialogue; the assignment of titles to such compositions as discourses and essays. It may be added that the inclusion of many diverse kinds of literature in a single volume is unfavorable to the due appreciation of each. The first volumes issued will comprehend "Wisdom Literature." Four leading representatives of this (in the Bible and Apocrypha) will be issued in the order calculated to bring out the connection of their thought: *Proverbs*, a miscellany of sayings and poems embodying isolated observations of life, *Ecclesiasticus*, a miscellany including longer compositions, still embodying isolated observations of life; *Ecclesiastes*, *Wisdom of Solomon*, a series of connected writings embodying, from different standpoints, a solution of the whole mystery of life; *The Book of Job*, a dramatic poem in which are embodied varying solutions of the

mystery of life. Each of the four numbers of this series will be issued as a separate volume, edited, with an introduction by Richard G. Moulton, M.A. (Camb.), Ph.D. (Penn.), Professor of English Literature in the University of Chicago. The introductions will be confined strictly to the consideration of the book as a piece of literature; what little is added in the way of annotation will be of the same kind. The text will be that of the Revised Version, the marginal readings being usually preferred.

THE facts and figures on German Universities published recently by Professor Petersilie and compiled from official sources are instructive in a number of ways. Including the Academy at Münster and the Lyceum at Braunsberg the Universities of the fatherland during the financial year 1891-92 required the sum of 19,912,913 marks, and of this amount the nine Prussian Universities, together with the two semi-Universities mentioned, required 10,932,016 marks. Of this former sum 4,873,158 marks were derived from endowments; 15,026,277 were contributed by the state, and 13,478 came from other sources. The salaries of teachers amounted to 7,772,726; other personal expenses were 4,300,379; while the costs of supplies, etc., was 7,839,808. The sum of 4,819,480 marks were expended on buildings and for similar extraordinary purposes. The relative amounts paid by the state to the different Universities vary greatly. The average at the Prussian Universities is 72.77 per cent. of the sum total required. The smallest amounts are asked by the rich Universities at Göttingen, with 39 per cent.; Greifswald, with 30.03 per cent., and Halle, with 52.93 per cent. The highest sums are needed by Breslau, with 92.83 per cent.; Berlin, with 86.45 per cent.; Königsberg, with 86.05 per cent., and Bonn, with 81.12 per cent. Comparing the expenditures of the Universities with their attendance, it appears that for every hundred of the population of Prussia, the Universities require thirty-six marks, and of these the state treasury contributes twenty-seven. The taxation in this regard is less in Prussia than in any other German state; it is highest in Baden, where every one hundred of the population contribute seventy-four marks for this purpose, and of this sum sixty-seven come from the state treasury. The comparative cost to the state of educating a student also varies considerably at the different schools, it averaging 814 marks per annum at the Prussian schools and 600 at the non-Prussian. To this extent practically every German student is a beneficiary. The total teaching force at all the German Universities in the year mentioned was 1051 ordinary professors, 64 honorary professors, 517 extraordinary professors, 693 *privat docents*, or a total of 2325. In 1886-87 it was only 2095. In addition there were 127 (117 in 1886-87) lectors and special teachers employed. The increase in the teaching force in the five years mentioned was, in the Prussian Universities, 12.18 per cent.; in the non-Prussian Universities, 9.65 per cent. Of the total of 2325 teachers the Protestant theological faculties numbered 160 men; the Catholic theological faculties, 70; the Law faculties, 222; the Medical faculties, 648; the Philo-

sophical faculties, 1225. Berlin naturally leads in the size of its faculties, its teaching force being 328—certainly the largest body of the kind in the world. Of the non-Prussian Universities, Leipzig heads the list with 191, while Munich, which has a larger attendance than Leipzig, has 161. The smallest corps in a full Prussian University is at Greifswald, namely, 77; while the smallest in all Germany is Rostock, in Mecklenburg, with 44 men. During the academic year of 1891-92 the average number of students for each Protestant theological teacher was 23.70; in the Catholic faculties it was 18.86; in the Law faculties, 30.45; in the Medical, 12.56; in the Philosophical 6.10, and for all faculties taken together, 11.82. The grand total attendance at all these Universities for the year 1886-87 was 28,044; for 1891-92 it was 27,486. The decrease was, accordingly, 558—a result not unwelcome to those who have watched with concern the growth of a “learned proletariat” in Germany. The greatest decrease has been at the Prussian Universities, where only three of these schools show a small gain. On the other hand, Berlin has lost 261; Greifswald, 240; Göttingen, 234; Königsberg, 158. Of the non-Prussian schools Würzburg, in Bavaria, has lost heavily, namely, 156. During the five years from 1886-87 to 1891-92 the Protestant theological departments have decreased in attendance 838; the Medical 133; the Philosophic-Philological, 1018; the Mathematical and Natural Science, 132; while the Catholic theological faculties report an increase of 132 and the Law faculty of 1432.